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Editor : Ganesh Lalwani

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In Memorium

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from our readers

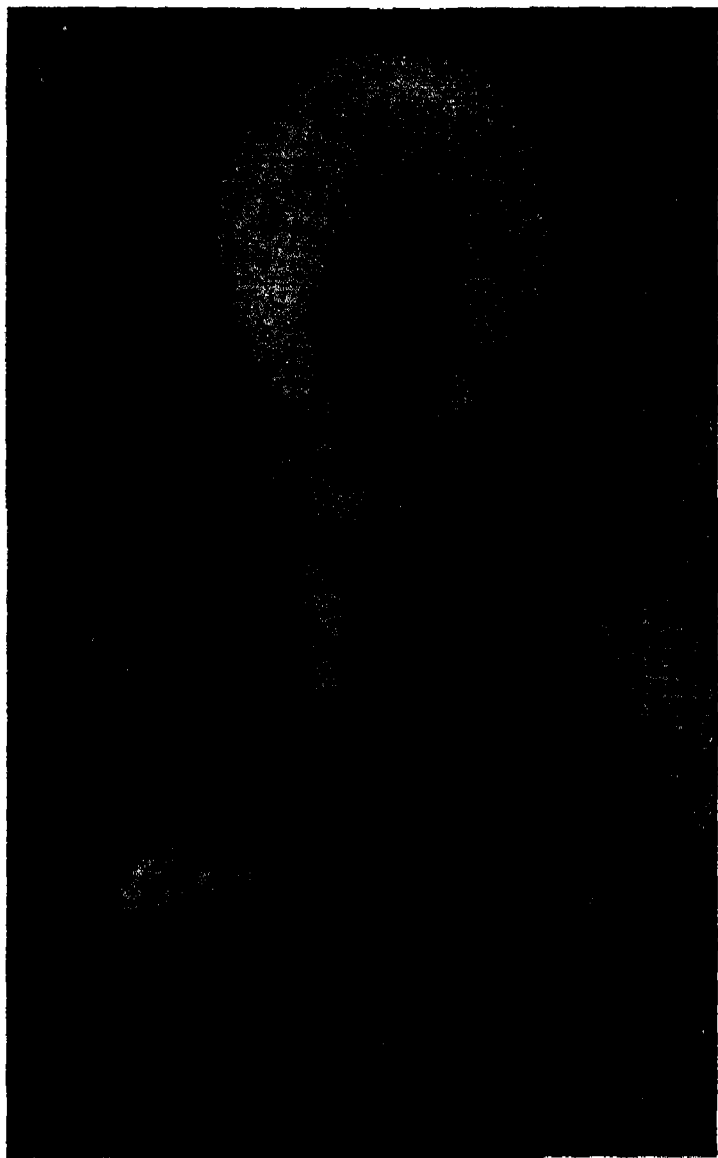
I was thrilled to receive the October issue of the *Jain Journal*—not because it contains my translation of 'Jai Vardhaman', but because it has been so ably edited, so beautifully printed and the illustrations by Bibhuti Sengupta have added '*cār cāñd*' to the whole translation.

—K. B. Jindal
Ajitashram, Lucknow

I have gone through some of the issues of *Jain Journal* and I felt they are excellent in their presentations and get-up.

—Dr. K. B. Lokhande
Solapur

The manner of editing is excellent and the articles covering all spheres of Jainology are of much interest. ...To see the paintings, photographs and to go through the *Jain Journal* is an experience.

—N. Manna
Superintendent, Sabuj Granthagar
Nijbalia, Howrah

Bhagawan Mahavira

—Ganesh Lalwani

Jainas as a Minority in Indian Society and History

JAGADISH PRASAD SHARMA

Jainas are the sixth most numerous religious group today after the Hindus (82.72%), Muslims (11.21%), Christians (2.60%), Sikhs (1.89%), and the Buddhists (0.70%). The Jainas (0.47%) along with the Buddhists, Parsis and Jews, each account for less than 1% of India's total population separately. (*India 1974*:13) In terms of numbers alone, therefore, the Jainas constitute a very small minority. (*Census of India* 1961, Vol. XV, Uttar Pradesh, Pt. I-A(ii):115; *India 1974* : 12)

Scholars have long raised questions regarding the accuracy of census figures but it is generally accepted that more than any other group the Jainas have been very much at fault in misrepresenting their religious affiliation (for whatever reason) to census takers. This was noticed even in 1915 (Stevenson: 20) and continued until recently (Sangave 1959:1). Many thousands of Jainas still register themselves as Hindus. Thus, it would seem that the actual number of Jainas is somewhat larger than the census figures would indicate; still it would not substantially alter their status as an extremely small minority. The 1971 census reports that there were only 2,604,646 (i.e., 0.47%) Jainas out of India's total population of 547,949,809. Even allowing for misrepresentations, their population in India would not amount to more than *three million* at the most.

If we consider the Jaina population figures in the record of the last ten censuses, we notice that the Jainas constituted only 0.49% of the total population in 1891 (the highest ever since census figures began to be collected in 1881) and merely 0.36% (the lowest ever) in 1931.[1] Through-

[1] Percentage of Jainas in India's total population:

1881........................ 0.48 per cent
1891........................ 0.49 per cent
1901........................ 0.45 per cent
1911........................ 0.40 per cent
1921........................ 0.37 per cent
1931........................ 0.36 per cent
1941........................ 0.37 per cent
1951........................ 0.45 per cent (Sangave, 1959:434)
1961........................ 0.46 per cent
1971........................ 0.47 per cent (*India 1974*:13)

out the entire past century Jainas officially accounted for *less than one-half per cent* of the total poulation. Their growth rate has greatly varied, from the lowest decrease of —6.4% in 1901-1911, to the highest rate of growth of 28.48% during the last decade, and their population has more than doubled between 1881 to 1971 (1,221,896 to 2,604,646). Yet their overall strength in the total population has, in fact, declined. (cf. Sangave 1959: 1-46 ; *India 1974*:12-13)[2]

Jainas are found all over India and are mainly concentrated in the western and central regions. The largest concentration of Jainas at present is to be found in Maharashtra (703,664). Rajasthan (513,548), Gujarat (451,578), Madhya Pradesh (345,211) and Karnataka (former Mysore ; 218,862), while there are 124,728 Jainas in U.P, (and 50,513 in Delhi). Only in these six States do the Jainas account for more than 100,000 each, along with a sizeable population in the capital But the Jainas are found even in the remotest corners of India, e.g., three are noted in Mizoram between Bangladesh and Burma, fourteen in the Andaman and Nicobar Islands and thirty-nine are in the former North-East Frontier, now called Arunachal Pradesh. Only in the Union Territory of Lakshadweep, west of Kerala in the Indian Ocean, were no Jainas recorded for the 1971 census. (cf Table 1.10 in *India 1974*·12)

Jainas live mostly in big cities and towns and it can be said that "the Jaina community is essentially urban in character" .[3] (Sangave 1959:5) Yet another significant fact about their distribution pattern that can be

[2] Percentage of increase in the Jaina population
1881-91. . .. .+15.9 per cent
1891-1901 .... — 5 8 per cent
1901-11 . . ..— 6 4 per cent
1911-21. .. . . . . — 5.6 per cent
1921-31.... ....+ 6 2 per cent
1931-41...... . . . +15.8 per cent
1941-51 ... . +11.7 per cent (Sangave 1959:433-34)
1951-61.... ....+25.17 per cent (*Census of India 1961*, Vol XIX Pt. 1:245)
1961-71.... . . . +28.48 per cent (*India 1974*:13)

[3] Taking India as a whole we find that in 1941, 41.4% of the Jaina population lived in towns, and in Provinces the urban Jaina population was 48.9% and in States and Agencies it was 36.5%. The coresponding figures for all religions were 12.9%, 12.7% and 13.4%. There is a continuous increase in the Jaina urban population in almost all Provinces and States. It would also seem that the Jainas are "more urban in localities, where they are less in number and more rural in areas where they are numerous". It seems generally to be the case that minorities find their way and flourish in cities and towns and that is why "the Jaina community is essentially urban in character". (Sangave 1959:4-5)

drawn from pre-Independent India Census figures in that the Jainas preferred to live in Princely States and Agencies as opposed to the Provinces of British India. In 1901, 64% of the Jainas lived in Indian India, while only 36% settled in the British ruled Provinces ; while the figures for 1941 show 60% and 40% respectively. (Sangave 1959:3-4)

A third significant point about Jaina population distribution is that they have been heavily concentrated in the Hindu dominated areas and only sparsely spread in the regions dominated by the Muslims. In Sangave's opinion, as Jainism is closer to Hinduism than to any other religion in India this might have resulted in the Jainas choosing the Hindus as their neighbours. Lastly and surprisingly, the land where Mahavira wandered and preached during his lifetime is scarcest in Jaina population. (Sangave 1959:3-4) It seems evident, in the light of sources available, that in the post-Mahavira days (i.e., *after* c. 500 B.C.), a section of the Jaina community moved to western and central India via Mathura, while another section went directly to the Karnataka region sometime during the 4th century B.C. (cf. Shah 1932 ; K.C. Jain 1963 ; Desai 1957 ; Deo 1952)

It seems that Jaina influence and concentration shifted in the course of time, but it is difficult to imagine their numerical strength ever being more than one per cent of India's total population at any given point in history. It was noticed above that despite there being no change in their percentage in the population there was a noticeable decline within Jaina population as a whole. According to Sangave the factors like the deficiency of females, practice of early marriage, low fertility of women, high rate of female mortality, large numbers of unmarried males and great proportion of young widowed females effectively barred from remarriage, have all combined together to lower the growth of Jaina population (159:414). To this he adds the lack of proselytizing activities of the Jainas (at least since medieval times) as well as thousands of Jainas leaving the faith every year. (*Ibid.:* 414-15) But in my view Jaina ethics and discipline are too demanding, the community pressure and conservatism so great that it does not appeal to the non-Jainas, while many Jainas are driven to other creeds.

Jarl Charpentier says much the same thing about Jainism though he chooses to emphasize other aspects. According to him "the Jain church has never had a very great number of adherents ; it has never attempted—at least not on any grand scale—to preach its doctrines through missionaries outside India. Never rising to an overpowering height but at the same time never sharing the fate of its rival, Buddhism, that of complete

extinction in its native land, it has led a quiet existence through the centuries and has kept its place amongst the religious systems of India till the present day". (Charpentier 1935:169-70)

Jainas in History and Society

The Jainas are strictly an Indian phenomenon. They are not found elsewhere. Some Jainas might well have migrated to and settled down for a while with neighbouring countries of Nepal and Sri Lanka, but they have not accounted for more than temporary residents in historical terms. Therefore, when we speak of their role in history and society, we mean, their role in *Indian* history and society. The Jainas claim to be the oldest living religious community in India. While contemporary historians would basically agree with this view, they also would assign a similar antiquity to the Hindus. It is now generally accepted that Jainism is at least two centuries older than Buddhism and some of its elements might well be traced to the Indus Valley civilization of the third millenium B.C. (cf. Williams 1966:2-6 ; Zimmer 1956:181-204) Jaina doctrines, mythologies and practices reveal that, having lived a long and continuous existence within the vastly dominant Hindu population, they have been immensely influenced by the latter. Yet they have managed to retain identity and continuity of a separate community. Moreover, the Jainas felt a particular sense of competition and rivalry with the Ajivikas and Buddhists. The rigorous commitment of the Jainas to the ascetic ideal, persistent adherence to the principle of non-injury (*ahimsā*) and close-knit community organization served them in good stead and they not only outlived, but also outdid their rivals.

I believe that it is primarily because of these three characteristics that Jainas have held their own and occupied an important position in Indian society, despite a minuteness of numbers. They seem to have wielded a greater political, cultural, economic, artistic and moral influence in India than expected. In fact, Jaina contributions in these areas are not only much larger in terms of time (or duration) but also greater in proportion to those of the larger minorities of Sikhs and Christians. Their overall impact on Indian society and history is also much greater than those of the Parsis and the Jews and in this they vie for comparison with much larger Muslim minority and more widely discussed one of the Buddhist.

Jainism is a religion of great antiquity which first flourished in eastern India in the region of Banaras and Bihar. It has a recognized series of 24 Jinas or teachers, their own canons and a well-organized body of

monks and lay community that has existed through the centuries. (cf. J. L. Jaini 1916 ; Stevenson 1915) Two of the last great Jinas, Parsva and Mahavira, lived and preached in the 8th and 6th centuries B.C., respectively. Mahavira's family already professed Parsva's doctrines ; he himself renounced his worldly ties when he was about thirty years old, after meeting his family obligations and taking due permission of his elder brother. He did not run away like Gautama Buddha at dead of night leaving his wife and child uncared for. He searched for the truth for about twelve years, meditated and practised severe austerities through which he came to understand and fully control his feelings and passions. He became fully aware and fearless like a lion, he became the perfected one. He became the Jina, "conqueror" of feelings and passions (equivalent to the Buddha as "the enlightened one") and could now go and preach his path, a path which unlike that of the Buddha, was not a new one. This was the same path that Parsva had preached about 250 years earlier and 22 Jinas before Parsva. Mahavira claims no originality for his doctrines. He reformulated the system which already existed and there were other followers of Parsva even before Mahavira became a Jina and main spokesman for the Niganthas as the Jainas were known in the 6th century B.C. Mahavira, however, more heavily emphasized the ascetic rules for the monks than had Parsva. Mahavira may have noted the moral laxities found in contemporary monks whether Jaina, Ajivika or Buddhist. He set an unusually high standard of ascetic morality which has led many an earlier student of Indian philosophy and religion to regard him as an originator of a new system.

Jainas enjoyed the support and patronage of contemporary kings like Cetaka of Vaisali, Srenika (Bimbisara) and Kunika (Ajatasatru). Later on the Mauryan emperors Candra Gupta and Asoka also patronized them as did the "Jaina King" Kharavela of Kalinga. It is also certain that a number of prominent merchants and aristocrats and nobles also showed their appreciation for Jainism during the pre-Christian era. It was apparently in the days of Candra Gupta Maurya (4th century B.C.) that a section of the Jaina community moved south under the leadership of Bhadrabahu. The emperor Candra Gupta Maurya himself is said to have renounced his throne under the impact of this great Jaina ascetic and accompanied his followers to Karnataka (Mysore). This migration is said to have been caused by a twelve-year famine. While still in the south Candra Gupta is said to have fasted to death in the true Jaina manner.

Western India though an important Jaina stronghold from the days of Kumarapala and his Jaina counsellor Hemacandra in the 12th century

A.D., it has had a Jaina community for several centuries. The last great council to settle canonical differences was held in this region (at Vallabhi) in the 5th century. There is even the tradition of Nemi (the 22nd Jina and contemporary of Krsna) having attained *kaivalya* on Mt. Girnar in Gujarat. Historically, at any rate, Jainism can be traced back to around 2nd century B.C. in the western region. (K. C. Jain 1963; Sheth 1953) Sufficient evidence has also come to light that shows that even earlier in the 3rd century Jainism had an important place in Mathura, the famous city on river Yamuna associated with the boy-hood of Krsna. Thus, it is easy to conclude that Jainism has had a long history in the western states of Gujarat, Rajasthan and Maharashtra, apart from Mathura in western U.P. (cf. Shah 1932) In later times. Jainism found a great patron in the Mughal emperor Akbar in the north as well as numerous ruling dynasties in the south. (see, Sangave 1959:374-86 ; Charpentier 1935 ; Desai 1957 ; Shastri 1967)

The Jainas built monumental structures, and created great works of art and architecture. No language--old or new, no subject--humanistic or scientific, no philosophical system—orthodox or heterodox, escaped their attention. Jainism initially appealed to the Ksatriyas and the Vaisyas in particular, but in course of time only the merchants continued to be their faithful adherents. Through trade and commerce Jainas made a rich and enviable contribution to India's economic growth and well-being and continue to do so to this day It would not be an exaggeration to state that Jainas have continuously made a rich and varied contribution to India. (cf. H. L. Jain 1962 : Nevaskar 1971) Their role in Indian society and history has always been that of a great moral force (from their uncompromising asceticism to Gandhi's non-violence), that of upholders of diversity of thought, cultivators of work and liberation ethic. Moreover, they have been significant contributors to learning and philanthropy, wide-spread and successful trading and money-lending. They have been quietly committed and loyal to the law and authority with a completely clean criminal record. Few minorities can match such a record !

Jaina Attitude towards Other Communities and Ruling Authorities

The very cornerstone of Jaina metaphysics stands on the doctrine of *syādvāda*, "maybe-ism", according to which "there is no judgment which is absolutely true, and no judgment which is absolutely false. All judgments are true in some sense and false in another". (Das Gupta 1957:179) The Jainas are committed to a philosophical position en-compassing manifold viewpoints (*anekāntavāda*), which encourages the

cultivation of many schools of thought and expects people to look at any reality or concept from differing viewpoints. (cf. Gopalan 1973:145-56) With this commitment to the existence of diverse viewpoints and communities, Jainas seem naturally to accept the existence of various minorities in India.

Still, a number of beliefs and practices of the Jainas, betrays the basically conservative character of the Jaina community.[4] This conservatism and the accute sense of the need to survive is more evident from their attitude towards government and authority in general, no matter what its character. The Jainas have had a reputation of being the ideal subjects and citizens throughout their historical existence in India. They have always been a people who took law and order seriously. Whether the power was wielded by a Hindu, Buddhist, Muslim or Christian King or ruler, the Jainas were always ready and willing to accept its legitimacy and authority.[5] They always came forward with whatever help, mainly financial and intellectual, they could offer.[6] This enabled them to establish a quick rapport and smooth working relationships with all manner of government and authority in India. There are many records of Hindu kings extending patronage to the Jainas (e.g. Gupta kings, etc.) as there are of Buddhist kings such as Asoka, even of some Muslim rulers (like Akbar) and the British government. This loyalty towards ruling authority as such has enabled the Jainas to ply their rich trade and attain immense prosperity throughout their history. It was essentially this loyalty, prosperity and piety that had misled a British missionary to write of them as ideal converts so optimistically and temptingly:

> "There is a strange mystery in Jainism ; for though it acknowledges no personal God, knowing Him neither as Creator,

[4] Sangave regards "inflexible conservatism" the very strength of the Jaina community. He writes:

> "...Another important reason for the survival of the Jaina community is its *inflexible conservatism* in holding fast to its original institutions and doctrines for the last so many centuries...an absolute refusal to admit changes has been considered the strongest safeguard of the Jainas". (1959:399)

[5] A possible explanation of why the Jainas were ready and willing to accede to new authority and its measures is given in a case reported by J. L. Jaini: "The Indian Penal Code, originally drafted by Lord Macaulay, takes account of almost all offences known to and suppressed by our modern civilization. Mr. A. B. Lathe... ...has shown by a table how the five minor rules of conduct (the five *anu-vratas* of Jainism) cover the same ground as the twenty-three chapters and 511 sections of the code". (1916:72)

[6] Cf. "The royal patronage which Jainism had received during the ancient and medieval periods in different parts of the country has undoubtedly helped the struggle of the Jaina community for its survival.... Apart from Jaina rulers many non-Jaina rulers also showed sympathetic attitude towards the Jaina religion." (Sangave 1959:399)

Father, or Friend, yet it will never allow itself to be called an atheistic system. Indeed there is no more deadly insult that one could level at a Jaina than to call him a *nāstika* or atheist. It is as if, though their king were yet unknown to them, they were nevertheless all unconsciously awaiting his advent amongst them, and proudly called themselves *royalists*. The marks which they will ask to see in one who claims to be their king will be the proofs of Incarnation (*avatāra*), of Suffering (*tapa*) and of the Majesty of a Conqueror (*Jina*). *But when once, they recognize Him, they will pour out at His feet all the wealth of their trained powers of self-denial and renunciation. Then shall He, the Desire of all Nations, whose right it is to reign, take His seat on the empty throne of their hearts, and He shall reign King of Kings and Lord of Lords for ever and ever.*" (concluding words of Stevenson, 1915:298)

Jaina Ethics and Occupations

The ultimate goal of the *Jainas* is the attainment of *Kaivalya*. This is seen as "integration, the restoration of the faculties that have been temporarily lost through being obscured... All beings are intended to be omniscient, omnipotent, unlimited, and unfettered... The aim of men must be to make manifest the power that is latent within them by removing whatever hindrances may be standing in the way". (Zimmer 1956:254-55) These hindrances involve the stoppage of influx of the bad Karmic matter that stains the *Jiva* 'life-monad' (known as *samvara*), and the cleansing of already existing stains on the *jīva* by producing good Karmic matter (known as *nirjarā*). Under Jainism this goal can only be attained after renunciation and the practice of ascetic life. Thus, the system gives primacy to the monks and only a secondary position to the laity. The monks are expected to live by the five cardinal vows of non-injury, truth, not taking what is not given, chastity, and non-possession. (cf. Stevenson 1915:234-38)

The monks were also expected to guide and advise the layfolk towards an ethical and spiritual path. Twelve minor vows were prescribed for the laity which are only a watered down version of the five great vows.[7]

[7] Twelve minor vows for the layfolk prescribed that he: (1) must not destroy life, (2) must not tell a lie, (3) must not make unpermitted use of another man's property, (4) must be chaste, (5) must limit his possessions, (6) must make a perpetual and daily vow to go only in certain directions and certain distances, (7) must avoid useless talk and action, (8) must avoid thought of sinful things, (9) must limit the articles of his diet and enjoyment for the day, (10) must worship at fixed times, morning, noon and evening, (11) must fast on certain days, and (12) must give charity in the way of knowledge, money, etc., everyday. (based on *Tattvarthadhigama Sutra* II:142-43 in Zimmer, 1956:196n 14)

Yet the main emphasis was laid on encouraging the layfolk to take up ascetic life as soon as possible. It will be noticed that the principle of non-injury or non-violence occupies a central position both in the life of an ascetic and that of the householder. This has serious implications for the activities and occupations that the Jainas could take up.

Since the Jaina lay adherents were forbidden to injure any living beings, "they might never till the soil, nor engage in butchering, fishing, brewing, or any other occupation involving the taking of life". (Nevaskar 1971:159) This injunction is regarded by Noss as by far the most important in its social effect. He asserts :

> "It constituted a limitation that must have seemed serious to the early followers of Mahavira ; but at long last it actually proved to have economic as well as religious worth, for the Jains found they could make higher profits when they turned from occupations involving direct harm to living creatures to careers in business as bankers, lawyers, merchants, and proprietors of land. The other moral restrictions of their creed, which prohibited gambling, eating meat, drinking wine, adultery, hunting, thieving, and debauchery, earned them social respect...." (Noss 1954:152 in Nevaskar 1971:159-60 ; also see Nakamura 1973: 87)

A Jaina Community survey taken by Sociologist Sangave also showed that though the Jainas follow different kinds of occupations, "they are mainly money-lenders, bankers, jewellers, cloth-merchants, grocers and recently industrialists .." And in professions "they are mainly found in legal, medical and teaching professions as well as nowadays many Jainas are holding important responsible positions" in various departments of the Union and State governments. (1959:279)

The Jainas are a rich and influential minority primarily in commercial activities. J. L. Jaini writing half a century ago said that "Colonel Tod in his *Rājasthān*, and Lord Reay and Lord Curzon after him, have estimated that half the mercantile wealth of India passes through the hands of the Jaina laity. Commercial prosperity implies shrewd business capacity and also steady, reliable character and credit". (1916:73; cp. Weber 1958:200 ; Nakamura 1973:87) Weber also noticed Jaina honesty, wealth, commercial success and their belief in non-violence and found telling comparisons with Parsis, Jews, and Quakers.[8]

[8] Weber finds striking similarities between the Jainas and the Jews—and calls the former "Jews of the Far East". (1958:11) He also notices similarities in "honesty is the best policy" among the Parsis, Quakers and Jainas. Their honesty and

The above discussion shows that Jaina ethics and their commitment to the principles of non-violence[9] have forced them to follow certain occupations and professions which have led them to unusual success in business enterprises. It is basically their unique ethic that the Jainas, though a small minority community, "developed most of the essentials of the spirit of modern capitalism centuries ago . . . Now with capitalism entering India from the West, the Jains are unusually well-equipped to play a dynamic role in the social order" of a new India. (Navaskar 1971: 235)

Summary and Conclusions

The Jainas have always constituted a small *religious* minority of Indian society throughout their historical existence. The two other criteria of language and ethnic background that define a minority do not apply to them for they speak practically every language of India and cannot be isolated ethnically from other Indian people.

An analysis of Jaina population distribution shows their concentration in western India including central India. The Jainas show their preference for urban as opposed to rural areas. They occupy a pre-eminent position in trade and commerce and much of India's wealth passes through their hands who compose barely 1/2% of India's population. Their honesty, reliability, loyalty, integrity and religiosity has won them immense wealth and influence in India. They compare favourably with the peaceloving and pious Quakers and successful and conservative Jews in the West Their ethic is largely given the credit for this success and sense of loyalty.

Jainism, though preached and propagated by warrior princes (Ksatriyas), has come to have an entirely merchant (Vaisya) following. Most scholars have taken this to mean a downward social mobility of

wealth were both proverbial. He further adds "that the Jainas, at least the Swetambara Jainas nearly all became traders was due to purely ritualistic reasons.... a case similar to the Jews. Only the trader could truly practise *ahimsa*. This special manner of trading, too, determined by ritual, with its particularly strong aversion against travelling and their way of making travel difficult restricted them to resident trade, again as with the Jews to banking and money-lending". (*Ibid*:200)

9 Apart from the vows the Jaina layfolk were also encouraged to develop the following twenty-one qualities: serious demeanor, cleanliness, good temper, striving after popularity, fear of sinning, mercy, straightforwardness, wisdom, modesty, kindliness, moderation, gentleness, care of speech, socialibility, caution, studiousness, reverence for old age and old customs, humility, gratitude, benevolence and attention to business. (Cf. Nevaskar, 1971:159)

the Jainas, i.e., they became nearer to the Sudras and farther away from the Brahmanas. Yet in the Indian past birth (*jāti*) *alone* was never the sole criterion of social status. Wealth, education, life-style, humility and social concern also contributed to social status apart from the criterion of birth. The Jainas, the second most educated people in India after the Parsis, were good and loyal subjects to all governments, largely urban in character and given to many social concerns and philanthropic works. They were proverbially famous for their honesty, humility, wealth and piety. An historical analysis of the ideal qualities and characteristics of each of the four social classes (*varṇas*) would indicate a close relationship of the Jaina Vaisyas with the Brahmanas.[10]

When scholars assign a lower status to the Jainas than the Ksatriyas they seem to be repeating what traditional writers had written milleniums ago. They have neglected to consider the changing reality of Indian society and have ignored the multiplicity of factors that contributed towards social mobility. If interpreted in this light, Indian records furnish sufficient evidence to show that the Vaisya Jainas have achieved an upward social mobility by most closely paralleling the culture and personality of the Brahmanas. Thus, it can be argued that the Jainas, despite the change in their ascended class (from Ksatriya to Vaisya) have by adopting the dominant culture traits of the Brahmanas, raised their social status during the course of Indian history.

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[10] I am not thinking here of M. N. Srinivas' concept of "Sanskritization" but stating an observation gathered in the study of Indian history during the past fifteen years and following the social movements of classes, especially the Vaisyas, in historical perspective.

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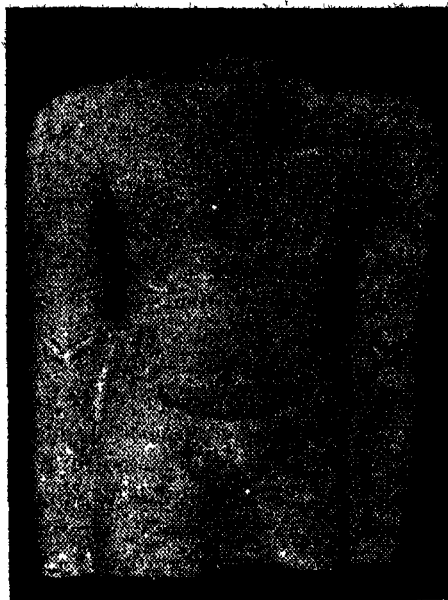

A Jina Image from Chandraketugarh

GOURISANKAR DE

Both the literary and archaeological evidences indicate that Bengal had an early association with Jainism.[1] Jainism flourished in Bengal long before the Christian era and continued, in its full form, at least upto the 7th Century A.D. Yet, "the predominance of Jainism at one time in Bengal" is hardly in keeping with the very small number of images found representing that religion.[2] Hence, any and every discovery of Jaina relics from this province deserves attention of archaeologists, historians, art-lovers and lay men alike. In this connection the torso of a Tirthankara found in the ruins of Chandraketugarh, a well-known archaeological site of West Bengal, deserves special mention. The oldest figure of the Buddha of Bengal was found here.[3] Probably, the image referred to here, is the oldest figure of Jina in this State.

[1] K. K. Ganguli, 'Jaina Art of Bengal', *Exhibition of Jaina Art Souvenir*, Bharat Jain Mahamandal, Calcutta, 1964.

[2] R. C. Mazumdar, *History of Bengal*, University of Dacca, Dacca, pp. 464, 558.

[3] D. P. Ghosh, *Studies in Museology in India*, p. 46.

The figure was originally found by Mr. Yar Ali Mandal living in the vicinity of Khana-Mihirer Dhibi.[4] Mr. Mandal found it on the marshy land (Beder Bil).[5] I have collected this iconographic sculpture from him during one of my visits to the site.

The find struck me as a significant treasure because very few early relics relating to Jainism are now extant.[6] Secondly, this is for the first time that a Jaina image has been discovered from Chandraketugarh and this is the only one of its kind so far reported. Thirdly, the early sculptures of Chandraketugarh mainly consist of terracottas and ancient images carved in stone are seldom found in the region.

Mr. Mandal also told me that he also found a small stone-elephant from the same marshy land and made it over to an unknown person. I do not know if the said elephant was any part of the torso in my possession. Perhaps, it could give, if properly examined, a clue for the identification of the image since elephant is the cognisance of Ajitanatha. On a different occasion, I collected a small fragmentary proboscis of an elephant made of grey sand-stone from another man living in Hadipur, close to the ramparts of Chandraketugarh. I have also collected a perforated miniature stone tortoise from the same site.

The sand-stone torso, under discussion, is in the round. Its height is 13 cm. This is a torso of a Tirthankara with *śrivatsa* mark on the chest. Its nudity, the stiff straight pose of its arms hanging down by its sides, indicative of the *kāyotsarga* attitude, characteristic of the Jainas, unmistakably prove that it is the image of one of the Tirthankaras. Dr. A. K. Bhattacharyya, the former Director of Indian Museum, Calcutta, after examining the torso assigned it to Gupta or Late Gupta period. This made me eager to find out, if there was any, contemporary or earlier Jaina image extant in Bengal. But I found no such icon. I only got a reference to a Jina image found at Paharpur (now in Bangladesh).[7] But the writer has given no clue to what has happened to it. Probably it is lost again.

[4] A mound at Chandraketugarh. It is associated by local tradition with the names of Khana and Mihir, the famous astrologer couple supposed to be alive in the Gupta period.

[5] Beder Bil is now converted into a paddy field, where it is said that the rich and fabulous palace of Raja Candraketu existed.

[6] Debala Mitra, 'Some Antiquities from Bankura, West Bengal', *JOAS*, Vol. XXIV No. 2, 1958, p. 131.

[7] U. P. Shah, *Studies in Jaina Art*, p. 15.

It is well-known that most of the Jaina images brought to light from different districts of Bengal belong to about 9th and 10th centuries A.D. The image of Adinatha from Surohar in Dinajpur District, of Parsvanatha from Bahulara, Harmashra, Deulbhira and Siddhesvar in the Bankura District, the bronze-figure of Ambika from Nalgora and a sand-stone Adinatha from Ghatesvara, in the 24 Parganas—all these famous Jaina images belong to the mediaeval period.[8]

In the above mentioned contexts, the torso from Chandraketugarh, which has the closest resemblance with the Lohanipur Torso, represents the oldest Jaina image extant in Bengal. So the importance of the said image is indeed great.

Though the torso of the Jina has been dated in the Gupta period, it has an archaic sophistication and intensity which border on the mysterious elements of statuary and decorative formality of proto-historic times.—Editor.

R. C. Mazumdar, *History of Ancient Bengal*, p. 559.

Jaina Sculptures from Bangladesh

P. C. DAS GUPTA

The history of religious orders in Bengal has a variegation often verging on the *mistique* through the half-forgotten cross-roads of antiquity. In a perspective stretching from as remote a past as the Vedic times the land has been sanctified by preachings and faiths of diverse religions and cults. Among all these the religion of the Nirgrantha held its age-old glory before its devotees who discovered in the lives of the Tirthankaras the incandescence of purest light The tales of the Jinas from Rsabhanatha onwards and the attainement of *nirvāṇa* by twenty among twentyfour of them on the height of the Sammeta Sikhara, i.e., the Mount of Parśvanatha in Bihar will indicate a much longer history of Jainism than has hitherto been possible to reconstruct on the basis of archaeological materials. It is yet to be observed how far this history even covers epochs anterior to the age of Magadhan ascendancy under Bimbisara. The literary accounts indicate that the followers of the tenets of the Kevali gave a new expression of thought in contrary to the Vedic ideals involving sacrifice and other rituals in remote epochs. Apart from other considerations Bengal is associated with the memory of Parsvanātha and Mahavira both of whom are known to have sanctified the land by their presence. In the Mauryan period the religion of the Nirgrantha was no doubt firmly established in Bengal. The three of the four groups of the religious order which branches off after Godasa the disciple of Bhadravahu bear a recognisable affiliation with various regions of undivided Bengal. That the religion continued to flourish in various regions of Bengal in later ages has been amply vouched for by evidences. Apart from the account of the *Divyāvadāna* which refers to the followers of the Nirgrantha in Pundravardhana during the reign of Asoka the famous copper plate from Paharpur dated Gupta Era 159 i.e. 478-79 A.D. records the gift of a land by a Brahmin couple for a Jaina *vihāra* in the village of Vatagohali which evidently belonged to the site itself in Rajshahi district. At this time the Jaina *vihāra* "was presided over by the disciples and the disciples of disciples of the Nirgranthanathacarya Guhanandin belonging to the Pancastupa section of Benares". Here it may be recalled that the great Buddhist temple at Paharpur in all probability developed over an earlier Jaina establishment envisaged in conformity with the ideal of the *caumukha* shrine. With regards to

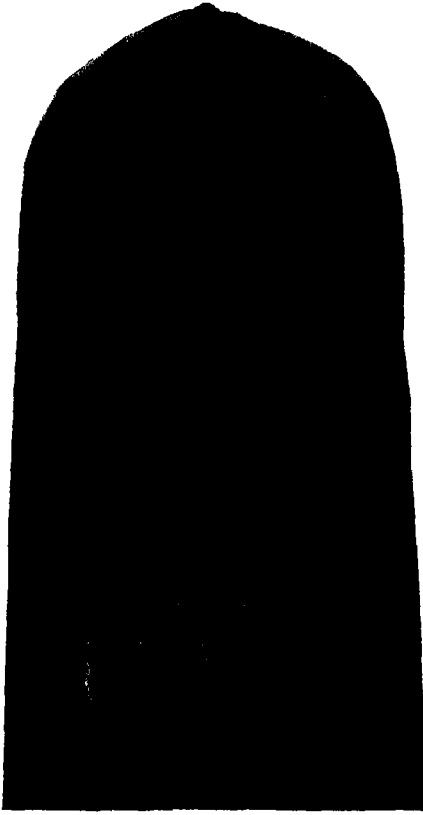



Fig 1

Rsabhanatha
Surohar, Dinajpur
C. 10th Century A D
Varendra Research Museum,
Rajshahi

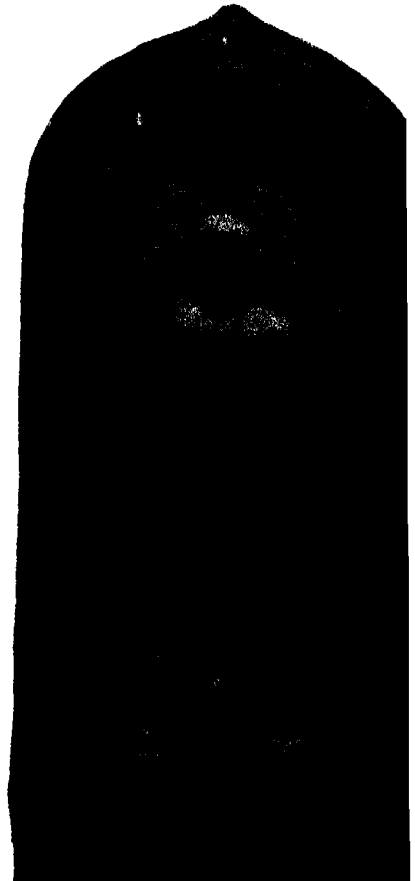



Fig 2

Rsabhanatha
Bhelowa, Dinajpur
C. 11th Century A.D.
Dinajpur Museum

Fig 3

Santinatha
Mandoil, Dinajpur
C 11th Century A D
Varendra Research
Museum, Rajshahi

Fig 4

Tirthankara
Govindapur, Dinajpur
C 10th Century A D.
Dacca Museum

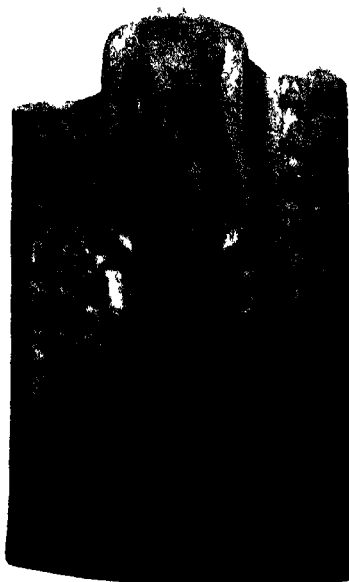
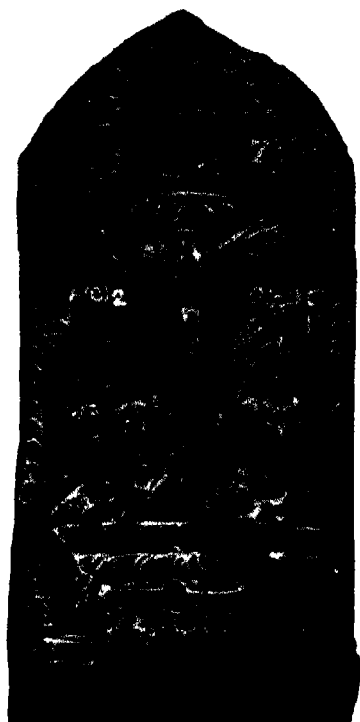



Fig 5

Divine Couple
Deopara, Rajshahi
Late 10th Century A.D.
Varendra Research Museum,
Rajshahi

Fig 6

Divine Couple
Deopara, Rajshahi
Early 12th Century A.D.
Varendra Research
Museum, Rajshahi

Fig 7

Parsvanatha
Dacca, 19th Century A.D.
Office of the Superintendent of Archaeology, Dacca

the popularity of Jainism in north Bengal Hiuen—sang in the seventh century A.D. also conveys a valuable description.

In view of the flourishing condition of Jainism in Bengal through the ages the need of survey of Jaina iconographic sculptures in the country may be felt with due regard to the subject. Besides the importance of Jaina sculptures found in the western region of Bengal which have already drawn attention of archaeologists, the comparable findings in the eastern part of the country represented by Bangladesh require to be evaluated in the general perspective. It may be observed in this connection that the repertory of ancient Jaina sculptures from Bangladesh published in these pages were discovered in its regions where the followers of the religion of the Nirgrantha were ceaseless in their devotion in the past. According to a Jaina tradition contained in the *Kathākoṣa* (9th century A.D.) saint Bhadravahu, the preceptor of Candragupta Maurya was born in Devikot the present Bangarh in West Dinajpur district.

Among the Jaina sculptures from Bangladesh the image of Rsabhanatha discovered at Surohor in Dinajpur district is replete with grace and symbolism. (fig. 1) Visualised as seated in a multi-towered temple resplendent with seated Tirthankaras from foundation to pinnacles, Rsabhanatha has the calm dignity of a Jina in his divine grace. Sculpted in accordance of the Pala style of about 10th century A.D. the image from Surohor is an outstanding example of Jaina art in Bengal.

The image of Rsabhanatha or Adinatha standing in *kāyotsarga* pose from Bhelowa, Dinajpur, belongs to *circa* 11th century A.D. on stylistic considerations. (fig. 2) Flanked by miniature representations of 24 Tirthankaras standing in *kayotsarga* on horizontal terraces the sculpture of Rsabhanatha was a supple volume and grace which display the warmth of Pala style in its height.

The sculpture of Santinatha, the sixteenth Tirthankara, from Mandoil, Dinajpur, is also carved in accordance with the formality of the 11th century A.D. (fig. 3) Flanked by small depictions of Jinas appearing as ornate as a lace-work Santinatha stands with his usual *lāñchana*, the deer. This sculpture may be compared with another image of the same Tirthankara discovered at Rajpara, Dist. Midnapore which is now being preserved in the State Archaeological Gallery, West Bengal.

The Tirthankara probably Candraprabha, standing in *kāyotsarga* pose from Govindapur, Dinajpur, is indeed another beautiful specimen of Pala art in the 10th century A.D. (fig. 4) Amidst rows of seated

Tirthankaras and two attending divinities shown in graceful *dvibhanga* pose the main image represented by the torso is replete with the accomplished elegance of the early mediaeval tradition.

Two sculptural representations of divine couples with a child from Deopara, Rajshahi, are notable examples of icono-plastic art in the Pala period. (figs. 5-6) One of these shows the couple beneath a tree above which rests a lotus-seat with a meditating Tirthankara identifiable as Abhinandananatha. The upper part of the tree is missing in the second specimen. Such images observed at Deogarh and Khajuraho in Madhya Pradesh and at Pakbirra, district Purulia in West Bengal may represent, as scholars have agreed, a pair like the Buddhist Jambhala and Hariti or the parents of the Tirthankaras. It appears that such kind of statuary was nearer in devotion to house-holders accepting the Jaina faith. While the complete sculpture from Deopara visualises the supple grace of volume, the other one being beautifully polished has the lyrical sensitivity of fluid lines.

The inscribed image of Parsvanatha, the 23rd Tirthankara carved in marble is not far away in age. (fig. 7) Discovered in Dacca the sculpture seemingly belonged to a Jaina establishment. In this connection may be recalled the activity of Jaina merchants in Dacca in the seventeenth century and in succeeding years. Dr. D. C. Sirkar has drawn our attention to an inscription dated *Samvat* 1732 (1675 A.D.) found in a temple at Patna which "refers to the existence of a flourishing Jaina religious establishment at Dacca". ("Jaina Temples in East Bengal in the Seventeenth Century" in *Jain Journal*, vol. IX No. 3, January 1975, p. 83).

In the light of the above sculptures it is evident that Bangladesh is rich with treasures of Jaina antiquities. Organised explorations and diggings, it is felt, may bring out such ancient remains from oblivion.

It is extremely pleasant to acknowledge that the photographs published in the article were all very kindly made available to me by Sri Sanjay Kumar Baid. Recently, he widely travelled in Bangladesh to survey Jaina antiquities in museums. I am indebted to him for the information that while the image of Parsvanatha carved in white marble is preserved in the office of the Superintendent of Archaeology, Dacca, the other sculptures belong to Dinajpur Museum, the Varendra Research Museum, Rajshahi and the Dacca Museum. We know from Sri Baid that the sculpture of Rsabhanatha from Bhelowa, district Dinajpur, was saved from destruction by Mr. A. K. M. Zakariya, Secretary to the Ministry of Cultural Affairs & Sports, Government of Bangladesh during the war of liberation. The image of Rsabhanatha from Surohor is well-known and a few others had already been published by scholars quite a long time ago. I am thankful to Sri Ganesh Lalwani, Editor, *Jain Journal* for kindly introducing me with Sri Baid and his valuable materials in respect of Jaina art in Bangladesh.

Jain Garden Temple Calcutta

The Builder of the Garden Temple

RAMA KANT JAIN

In his 'Jaina Architecture on Philately' in the April 1975 issue of the *Jain Journal.*, Sri Naresh Kumar Jain gave an account of the six Jaina shrines which during the last 45 years found place among the innumerable postal stamps issued in commemoration of something or the other by the philatelic department or clubs in India. Of the six shrines, five are ancient or mediaeval and one is comparatively modern. The postal stamps of Girnar hills, Adinath temple at Satrunjaya and the Jalmandir at Pavapuri, the First Day Cover issued on 13-11-1974 depicting the picture of Ranakpur temple and the Jalpex cancellation issued by the Hasan Philatelic Club on 15-8-1973 with the figure of Bahubali are the specimens of ancient and mediaeval architecture and sculpture. The modern architecture is represented by the Garden Temple of Calcutta. In the chronological order it was the second Jaina monument to find place on philately and the first to be included by the Indian Postal Department among the seven stamps issued on May 6, 1935 in commemoration of the silver jubilee of the reign of King George V. In its black and bright violet colours the postal stamps of 1½ annas denomination presented a good look of the temple. It was really a great honour for a Jaina piece of architecture to find depiction on philately and the temple, which has been, ever since its erection, an object of joy to countless devotees, tourists and sightseers, fully deserved it. From the article of Sri Naresh Kumar Jain we learn that the temple was consecrated to Bhagwan Sitalanath, the 10th Tirthankara, and was built by Rai Badridas Bahadur, Mookim of Viceroy, in the year 1868 A.D. The readers may like to know more about the builder of this beautiful temple which attracts a number of visitors from lands near and far off everyday.

The credit of building the temple goes to Rai Bahadur Badridas, but it was actually his mother, Khushal Kunwari, who had inspired him to build it. Khushal Kunwari is said to have lived for seventy-six years (1798 A.D. to 1874 A.D.) and led a simple and pious life.

Badridas was born to Khushal Kunwari on November 26, 1832 at Lucknow in a Shrimal Jain family. His father Lala Kalkadas and grandfather Lala Vijai Singh were engaged in jewellery business at Lucknow. By the time Badridas had grown up, the life at Lucknow

under the regime of Nawab Wazid Ali Shah, had become quite unsettled and unsafe for peace-loving citizens. The prospects of business at Lucknow had also become bleak in those days of downfall of Nawabi in Avadh. Therefore, the young, intelligent and ambitious Badridas thought it advisable to migrate to Calcutta which had almost settled conditions for life under British domain and had wider prospects for business. So with bag and baggage he migrated to Calcutta at the age of 21 about 1853 A.D. and established his ancestral business of jewellery there. He had full insight of this business. He was an industrious, tactful and honest trader of his times. The goddess of fortune also favoured him and in a very short time he was recognised as a reputed dealer in precious stones and jewellery not only by public but also by the Government. As a sequel to it, he was appointed as Mookim (Government jeweller) by the Viceroy Lord Mayo in 1871 A.D. At the time of the visit of the Prince of Wales, later King Edward VII, in 1876 it was Seth Badridas who had many rare precious stones and pieces of jewellery in his possession which were displayed before the royal presence. In recognition of his services, prosperity and respectability the Government of India honoured him with the title of Rai Bahadur in 1877. After leading a respectable life of about 85 years Badridasji left for heavenly abode on Bhadrapada Shukla 2, V.S 1974 (1917 A.D.).

It appears that Jauhari Badridas as well as his father Kalkadas were the only sons of their parents while his gradfather Vijai Singh had a younger brother named Budh Singh The presumption is based on the fact that Badridas who seemed to have great regard for his forefathers and kith and kin had got erected the statues of his father, grandfather and the latter's brother Budh Singh in his famous temple at Calcutta. He also built there a suitable memorial for his mother Khushal Kunwari. Seth Badridas had two sons named Raikumar Singh and Rajkumar Singh and a daughter Nanki Bibi who was married to Motilal Dhar. None of them are alive, not even his grandsons except one who is serving at Pavapuri (Bihar) Now in Calcutta only his great-grandsons are living and some of them are serving in commercial firms.

Rai Bahadur Badridas was very much influenced by his mother Khushal Kunwari Like her he had a religious bent of mind. That is why he had built a Dehrasar or Caityalaya for daily worship of the Jina at his residence, 152 Harrison Road. He also used to pay his respects off and on to Yatis (Jaina Gurus) residing at Dadabari near Maniktalla in Calcutta. He associated himself with the management of Santinath Jinalaya as a trustee of that old and big Panchayati Swetambar temple at 139 Cotton Street, near Bara Bazar. He was one of the founders of a

Pinjarapole at Calcutta and a Dharamkanta in the Jauhari Bazar locality there. He had a desire to revive the Bhaddilpur shrine and therefore purchased the hill, but this did not materialise in his life time. Although Badridas was under some obligation to the British, it was against his conscience to approve all their deeds blindly at the cost of his faith. Some Englishmen are said to have started a slaughter-house near Sammet Shikhar, a sacred spot for Jainas in Hazaribagh district in Bihar. Being an ardent follower of non-violence this kind hearted pious Jaina detested very much the cruelty being done to animals at that sacred spot which is known as the salvation ground of several Sramana Tirthankaras who had voiced against killing animals. With the cooperation of Seth Manik Chandra J. P. of Bombay and others he managed to get the slaughter-house closed. Similarly, he got stopped the fishing business at the pond in front of Dadabari at Calcutta by purchasing the whole piece of land including that tank without bargaining for the price demanded. The affluent Badridas had a sophisticated taste. After purchasing the plot he planned to turn it into a nice garden with a beautiful pond therein. At that time his mother Khushal Kunwari was alive. When he consulted her in the matter she advised him to build a beautiful Jinalaya which may be of use to the community as well. The obedient son carried out the wish of his mother and also fulfilled his own cherished desire of having a beautiful garden with a tank there.

Rai Bahadur Badridas

The construction of the temple was completed in 1867 A.D. When the building was complete Sri Jinakalyan Suri, the preceptor of Badridas, advised him to instal there the image of lord Sitalanath, the 10th Tirthankara, known as the lord and protector of the aquatics, as the principal deity. Badridas wanted to have a really charming icon of the deity. In search thereof he travelled a lot but was baffled everywhere. At last when he reached Agra and was attending a ceremonial procession there, leaving all the hopes to get the desired one, a saintly person came to his rescue. On knowing the purpose of his travelling there, the holy man took him to an underground place in a deserted temple in Roshan Mohalla. When Badridas reeachd there he was wonder-struck to find

such a fine figure of Lord Sitalanath as he had been dreaming so far. With due reverence he immediately took out the image. When he came out he looked for the saint to express his gratitude, but by that time he had left the place and was nowhere to be seen. Badridas came back to Calcutta and the idol was installed in the temple with due ceremony in 1868 A.D. by his preceptor Sri Jinakalyan Suri. It may be mentioned here that this very idol of Lord Sitalanath had already been consecrated in the seventeenth century by Sanghapati Chandrapal of Agra. It would be interesting to note here that it was only after the building of this temple that Jauhari Badridas came into limelight and won the favour of the British Government, as mentioned earlier.

It would not be possible to give here a vivid depiction of this centre of tourists' attraction at Calcutta. The whole of the exterior of the temple surrounded with beautiful lawns and colourful flowerbeds and having a magnificient pond in front is most gorgeously ornamented with brilliant mosaics, excelling in beauty and elegance any other in any part of the world. Within the temple, the walls, ceilings, arches and pillars have beautiful enamel paint and the floors are most lavishly decorated with a profusion of glittering mosaics of striking beauty. The work of stone and glass is fantastic with their bewildering shades of colour and design. From the ceilings hang fine chandeliers of hand-cut glass in variegated colours and the cornices running along from pillar to pillar are ornamented with hand-painted panels depicting several Jaina Tirthas and scenes from Jaina history and mythology. These paintings are about 40 in number and are such a treasure of art as leaves its spectator spellbound at the glamorous vision. One of the paintings in 63" × 17" size presents a very vivid picture of the ceremonial Jaina chariot procession at Calcutta on the occasion of Kartiki Purnima in which among others Rai Bahadur Badridas can also be recognised as a bearer of the palanquin of Lord Jina. At the end it may be said that this beautiful Sitalanath Jinalaya also known as Parasnath Jinalaya, the Garden Temple or the Badridas Temple, of Calcutta is a unique Jaina monument of the modern times. It is a living memorial of its builder's love for art and it has immortalised his name for posterity.

The material for this article has been derived from Dr. J. P. Jain's *'Pramukh Aitihasik Jain Purus aur Mahilayen'*; the folder *'Jain Garden Temple'* issued by the Jain Information Bureau, Calcutta; the *'Sardha Satabdi Smrti Granth'*, Calcutta; and information supplied by Sri Ganesh Lalwani, Editor, *Jain Journal.*

South Indian Jaina Sculptures in the National Museum, New Delhi

B. N. SHARMA

Jainism has made great contributions to Indian art, culture and philosophy. Numerous splendid Jaina temples dotted all over the country are embellished with magnificent sculptures of Jaina divinities. Historically, the earliest Jaina sculptures have been regarded as belonging to the Maurya age. The torso of Jaina Tirthankara displayed in the Patna Museum and bearing the lustrous polish typical of the Maurya period suggest the popularity of Jina worship during the 3rd century B.C. Another similar torso but without polish and exhibited in the same museum, has been assigned to Sunga period 2nd century B.C. During the Kushana and Gupta periods, Jainism like Buddhism and Hinduism was widely spread all over north India, as revealed by a number of literary and epigraphic references besides numerous sculptures of the deities. During the mediaeval period, Jainism continued to prosper in all parts of the country.

In south India, some of the earliest Jaina sculptures belong to the Pallava period, 7th-8th century A.D. A number of Jaina devotees built temples in honour of their gods and enshrined in them beautiful images of their Tirthankaras, some of which can still be seen there, while many have found their way to different museums in India and abroad. A fine collection of Jaina sculptures in the National Museum reveal the glory of Jaina art in south India from the Pallava to late Vijayanagar period.

The images of the Tirthankaras of south India in contrast to the images from the north invariably do not have any cognizance on their pedestals which may help a student of Jaina inconography in identifying them. Besides this, the south Indian images generally do not bear a *śrīvatsa* mark in the centre of their chest, as we find in the sculptures of north India. The sculptures carved in granite stone are either shown in a standing pose known as *kāyotsarga-mudrā* or seated cross-legged in *dhyāna mudrā* with hands resting on the lap and palms facing upwards. The earliest south Indian image of the Tirthankara in the National Museum belonging to the Pallava period 7th century A.D., is badly defaced and damaged at places, and hence, has not been reproduced here. The Tirtharkara is seated in *dhyāna-mudrā*.

The image of Tirthankara datable to the Cola period 12th century A.D., shows him seated in *dhyāna-mudrā* under a triple umbrella on a double-lotus seat (No. 63.1068, fig. 1). The *vyāla* and *gajamukhas* depicted on his either side suggest that the 'Great Master' is seated in all his sublimity on a lion throne. There is a *śrīvatasa* mark on the right

side of his chest. His hair is nicely arranged in schematic curls and he has long ear-lobs. An attendant wearing a high *karaṇḍa mukuṭa* and holding *caurī* and a flower in his hands, stand on either side of the master in reverential attitude.

The second image shows a headless Tirthankara seated in meditation on a cushioned seat resting on a lion throne (No. 59.153/322, fig. 2). It is difficult to identify this Tirthankara also, but if the lion depicted in the centre of the throne is regarded as his symbol, the deity then can be identified as Mahavira—the 24th Tirthankara. The image which is damaged at places is a fine example of Cola period, 12th century A.D.

The third piece is a *prabhā of* a Tirthankara image, which is now unfortunately lost (No. 59.153/51, fig. 3). The *Rūpamaṇḍaṇa* has described in details the characteristic features of *prabhā* of a Jaina image. The hallow with a dotted border is flanked by a *caurī*-bearer. The umbrella above the hallow has fine floral designs. It belongs to the late Cola period, 13th-14th century A.D.

The 4th image also shows the Tirthankara seated on cushioned seat resting on a double lotus pedestals (No. 59.153/9, fig 4). The figure is stylised and lacks the fineness of the Cola workmanship. It can be dated to 14th-15th century A.D.

The next image also shown in similar fashion, has almost a shaven head (No. 59.153/6, fig. 5). The deity has an attendant standing on his either side in service and devotion. It is datable to 15th century A.D.

The image of the Tirthankara broken in two parts sits on a throne supported by the lions (No. 59.153/321, fig. 6) The figures of a standing attendant and the celestial beings shown on either side of his halo are partly damaged. The image with a small head and long torso has unproportionate bodily contours and suggest a 15th century date for the image.

Another image of the Tirthankara in the sitting attitude with a circular halo behind the head is flanked by an attendant on either side (No. 59.153/319, fig. 7). The triple umbrella above the head has flowery decoration. The image appears to have been made in 16th century A.D.

An image of a Tirthankara is shown seated on a high lion throne. (No. 59.153/404, fig. 8). He is also flanked by an attendant holding a *caurī* in one of their hands. The floral decoration around the triple umbrella lead us to believe that this life size image of the deity should have been fashioned during the Vijayanagar period, 16th century A.D.

We have given above a succinct account of some of the important sculptures of the Cola and Vijayanagar period preserved in the National Museum, New Delhi. It is hoped that if the Jaina sculptures from south India are studied in relation to other similar material from different parts of the sub-continent, it will give an overall picture of the evolution and development of Jaina art through the centuries.

Fig 1

Tirthankara
Cola, 12th Century A.D.

Fig 2

Tirthankara
Cola, 12th Century A.D.

Fig 3

Prabha of a Jaina Image
Late Cola, 13th-14th Century A.D.

Fig 4

Tirthankara

Vijaynagar, 14th-15th Century A D

Fig 5

Tirthankara
Vijaynagar, 15th Century A.D.

Fig 6

Tirthankara
Vijaynagar, C. 15th Century A.D.

Fig 7

Tirthankara

Vijaynagar, 16th Century A.D.

Fig 8
Tirthankara
Vijaynagar, 16th Century A.D.

BOOK REVIEW

NEW DOCUMENTS OF JAINA PAINTING by Dr. Moti Chandra & Dr. Umakant P. Shah, Shri Mahavira Jaina Vidyalaya, Bombay, 1975: Price Rs. 125 : £8 : $18.

Whenever in our life we find a book of scintillating importance representing a store of knowledge our gratitude knows no bounds. That such a publication can make a close communion with the subject retaining its essential image as well has been evinced by the book of Dr. Umakant P. Shah and the Late lamented Padma Bhushan Dr. Moti Chandra. Published in accordance with an idea conceived at the time of the Golden Jubilee celebrations of Shri Mahavira Jaina Vidyalaya the book entitled *New Documents of Jaina Painting* has given a series of glimpses of the multi-hued treasures of Jaina art belonging to the *Jñāna-Bhaṇḍāras*, a legacy of centuries. With its charming repertory of illustrations both in colour and in black-and-white the book has given us access to the variogated beauty of ancient art and mythology. The stories of the *Kālaka Kathā*, the *Uttarādhyayana-Sūtra*, the *Candraprabha-Caritra*, the *Kalpa-Sūtra*, the *Sāntinātha-Caritra* and other texts are as if beaming from the folios. Mounted on apple-red back-ground the reproductions of polychrome paintings has the authenticity and lustre of the originals. Apart from the experience and delight conveyed by the illustrations every page of the Introduction is replete with such learned observations which are obviously resultant of a prolonged dedication to the subject and an enquiry generated by comprehension and genius. Beginning from the land-mark represented by the celebrated council at Valabhi in *circa* 453 A.D. the book has made an elegant survey of the successive epochs of the vocabulary of Jaina painting which imbibed a new stimulus in the mediaeval period when the school of Western Indian painting blossomed in a liberal atmosphere. The changing formalities of the aesthetic order of the Western Indian painting as evident in the treatment and in the selection of subjects during centuries

of contacts with the Persians and the Mughals have been discussed with an admirable scholarship and maturity of experience. As it has been noted by the authors :

"By the closing years of the fifteenth century the art of Western India (after considerable experimentation for almost 200 years) began to take new directions. It was found that the certain conventions in Western Indian painting had played themselves out. For instance, the farther eye had gradually lost its organic hold and had become merely a decorative feature. It is difficult to say exactly where and when this feature was eliminated but there is evidence to show that, by 1500 A.D., this feature was found redundant and was eliminated. Apparently in this period the illustrating of Persian classics was also undertaken, probably by Indian artists." (pp. 8-9).

While this phase requires to be appropriately explained the version of Western Indian art in Uttar Pradesh reveals the feature of a fascinating acceptance of such texts as *Laur-Caṇda* of Mulla Da'ud and the *Mirgāvat* of Quthan belonging to the fourteenth and the sixteenth centuries respectively. On the other hand, the art in Malwa envisages in the paintings of the manuscript of *Ni'amat Namah* ideals stimulated by the School of Shiraz as also by the "indigenous traditions as seen in the *Kalpa-Sūtra* and the *Kālaka-Kathā* manuscripts painted in almost the middle of the fifteenth century at Mandu". Dr. Moti Chandra and Dr. Umakant P. Shah have shown how the Mughal art and the popular Mughal style had been inspired by the painters of Gujarat and Rajasthan whose talents bore the legacy of older traditions. This pervading style radiated beyond barriers and gave its aesthetic interpretations in such manuscripts as those of the *Meghadūta*, the *Kumārasambhava*, the *Kṛṣṇavelī* and the *Naladavadanti*. The Jaina *Bhaṇḍāras*, the Prince of Wales Museum, Bombay, the Collection of Muni Sri Punyavijayji and other sources are eloquent of this new era of acceptance of traditional Indian subjects and at times the conventional landscape and other details. Though not mentioned it appears possible that some of the traits of the Western Indian traditions inspired the late mediaeval Vaisnava paintings on a class of wooden manuscript-covers from West Bengal.

The publication *New Documents of Jaina Painting* is worthy of its name and envisages a dedication appropriate of *Jñāna-pūjā* that was performed by the Jainas in bygone days.

—P. C. Das Gupta

In Memorium

Dr. A. N. Upadhye

I. On the 9th of October 1975 early in the morning, we received a message that Dr. A. N. Upadhye was no more. He expired on the 8th October at 10 p.m. We could hardly believe this sad news. He was with us till the 1st of October. For some time we could not speak, as we were deeply grieved. When we met some prominent persons of Mysore who knew him, including the Vice-Chancellor of the University of Mysore, their grief was too deep for tears. Most of those who wanted to express their condolences at the meeting arranged in the University, could not speak much ; they broke down in tears.

Dr. Upadhye was very highly respected and loved in the University cricles and in the general public. The News papers and Journals in the Karnatak State paid very high tributes to Late Dr. Upadhye and published articles on his personality and work.

II. Dr. A. N. Upadhye was born (1906) in a village, Sadalga, District Belgaum, in a family of Priests by tradition and/but agriculturists by profession. After finishing his Primary education in the village, he went to Belgaum for his High School education. After passing the Matriculation Examination, he completed his College Education in the Rajaram College, Kolhapur, and the Willingdon College, Sangli. He passed his B.A. Examination in Honours Division with Sanskrit as the special and Ardhamagadhi (Prakrit) as the second subject, in the year 1928. He was appointed a Fellow in the Willingdon College, Sangli. For the second year of his M.A., he studied in the Bhandarkar Oriental Research Institute, Poona, where he attended the Post-graduate lectures of Dr. S. K. Belvalkar, Dr. V. S. Sukthankar and Dr. P. L. Vaidya. His contacts with these Professors stood him in good stead in his academic career later on. At his M.A., he had Prakrit as a principal and

Sanskrit as a subsidiary subject. He passed his M.A., of the University of Bombay in the First Class in 1930. He was initiated in his Prakrit studies by Dr. P. L. Vaidya.

He was appointed a Lecturer in Ardhamagadhi (Prakrit) at Rajaram College, Kolhapur, and he served there for 32 years. He retired as Professor in 1962.

Dr. A. N. Upadhye had, to his credit, more than 100 research papers dealing with Prakrit and Sanskrit studies, Jainism and Indian culture. They are all published in different Oriental journals. He brought out authentic editions of nearly 30 Sanskrit, Prakrit and Apabhramsa works, many of which have been critically edited and published by him for the first time, along with learned Introductions and thus saved from oblivion. In 1939, he got the D.Litt Degree of the University of Bombay. He was a Springer Research Scholar of the University of Bombay 1939-42. He was the President of the Prakrit, Jainism, Pali and Buddhism section at Hyderabad Session of the All India Oriental Conference in 1941. He was honoured with the title of 'Siddhantacarya' at the hands of his Excellancy the Governor of Bihar on the occasion of the Diamond Jubilee of the Jaina Siddhanta Bhavana, Arrah in 1963. He was elected as the General President of the All India Oriental Conference at the Aligarh Session, 1966. He was the General President of the Kannada Sahitya Sammelan, 46th Session, Sravanabelagola, 1967. He was the Emeritus Professor, 1962 to 1971, getting U.G.C. Grant for retired teacher. He was the Dean, Faculty of Arts, Shivaji University, Kolhapur (1962-72). As a delegate of the Government of India, he attended the 28th International Congress of Orientalists at Canberra (Australia), 1971, and the 29th at Paris in 1973. He was invited to work as Professor and Head of the Post-graduate Department of Jainology and Prakrits, University of Mysore, Mysore. He attended the Second World Conference of Religion and Peace at Louvein in Belgium.

He retired as Professor and Head of the Department of Jainology and Prakrits, University of Mysore, Mysore, on 16-9-1975.

III. Among his significant publications, the following may be mentioned :

1. *The Varānga-carita* of Jatila
2. *The Kamsavaho of* Ramapanivada
3. *Candaleha*, a *Sattaka*
4. *Bṛhat Kathākoṣa*
5. *Līlāvai*, a Prakrit *campū*

Along with Dr. Hiralal Jain, he was associated with the edition of *Dhavalā* in sixteen volumes ; he was the General Editor of Murtidevi Jain Granthamala and Manikchandra Granthamala published by the Bharatiya Jnanapitha, Delhi and Jivaraja Jain Granthamala, Sholapur.

He was member of the Editorial Board of the *Kannaḍa Nighaṇṭu*, Bangalore, and of the Project Committee of the *Sanskrit Dictionary*, Deccan College, Poona.

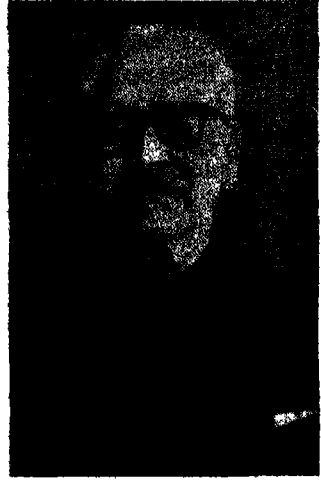
Dr. Upadhye's work Siddhasena's *Nyāyāvatāra* and other works (with a Bibliographic Review) has been published by the Jain Sahitya Vikasa Mandala, Bombay-56. This book got the Golden Jubilee Award of the University of Mysore, for 1973.

He was given the Certificate of Honour (along with five other Sanskrit Scholars) by the President of India on the Independence Day, 1975.

Dr A. N. Upadhye attained international status for his scholarship in the academic world. Eminent scholars on Prakrit and Indology used to visit India just to meet the stalwart of a scholar and pay their respects to him. I had very intimate associations with Dr. Upadhye for the last forty years. He was the embodiment of humility and kindness. He was so simple that people, who did not know his worth in scholarship, could consider him as a simple common man. But his personality was fascinating and with his scholarship, humility and charm, no one could possibly ignore him.

IV. It was a tragic irony of fate that within about a fortnight of handing over charge of the Department to me, we had to hear the sad news of the demise of this great scholar. He went to his place, Kolhapur, in order to enjoy his well-earned rest and then continue to work at home but it was not to be. When he handed over charge of the Department of Jainology and Prakrits of the University of Mysore to me, I said that it was a frightening responsibility and a challange, which I vowed to see that I maintain the traditions of the Department and build it up to his heart's desire. He was the founder Professor of the Department. He expressed confidence that I would develop the department on the lines that he chalked out. I felt a kind of spiritual satisfaction for this.

In the death of Dr. Upadhye, we have lost a great scholar and a great friend, guide and a philosopher. India has lost a great Oriental Scholar and his loss cannot be easily filled. To adapt the phrase of Harold Lasky, to have known men like Dr. Upadhye and to have worked with him 'is to have warmed one's hands in the central fire of life'.

—T. G. KALGHATGI

DR. HIRALAL JAIN

Among Jaina luminaries of modern times, the late Professor Hiralal Jain, M.A., LL.B., D.Lit., occupied a very eminent position. An erudite scholar, reputed teacher and research guide, authoritative commentator and editor of ancient Sanskrit, Prakrit and Apabhramsha texts, linguist and philologist, he was chiefly responsible for popularising the study of Apabhramsha language and literature and getting them introduced in the curriculum of several universities. If Jainology has come to be recognised as an important branch of Indology and oriental studies, the credit goes to Professor Hiralal, his close associate Dr. A. N. Upadhye and several other Jaina colleagues no less than to foreign Indologists and orientalists and a band of non-Jaina Indian savants. The ground had already been prepared by a number of Jaina pioneers like Pandit Lalan, Gopaldas Baraiya, J. L. Jaini, C. R. Jain, P. C. Nahar, Brahmachari Sital Prasad, Nathu Ram Premi, Jugal Kishore Mukhtar, Sukhlal Sanghwi, C. J. Shah, Kalyanvijaya and Jinavijaya. These pioneers and their colleagues, no doubt, did the tremendous spade work, critically examining ancient texts, re-interpreting and evaluating their contents and attempting to reconstruct, at least, the literary history of the Jainas. Professor Hiralal Jain and his contemporaries, who constituted the second generation of the modern Jaina scholars, helped to provide Jaina studies with a scientific basis and research technique acceptable to the university men of the present day.

Born, about the beginning of the present century, in a well-to-do, respectable and religious-minded Parwar family of Digambara Jain persuasion, in a village (probably Balaghat) in what is now the Madhya Pradesh, Hiralal was the son of Seth Balchand Modi and passed his

Matriculation examination at the local school. He completed his higher education at the university of Allahabad, passing his M.A. in Sanskrit in 1923. He also graduated in Law, and for two years continued in the same university as a research scholar. At Allahabad he was an inmate of the Jain Hostel, where he with his fellow boarders like the late Dr. L. C. Jain and Jamna Prasad Kalaraiya, started the *Jain Hostel Magazine*, the like of which has not probably been owned by any other Jain Hostel, Boarding House, School or College. For the few years it lasted this magazine vied admirably with the contemporary *Jaina Gazette* (English).

In 1925, Hiralal was selected for the Provincial Educational Service of the erstwhile Central Province and was appointed lecturer in Sanskrit at the King Edward College Amraoti, which he served for the next twentyfive years or so.

His first work was the critically edited *Catalogue of Jaina Manuscripts in the Jaina Sāstra Bhaṇḍāras of Karañjā*, which he had prepared at the instance of the Government of C. P. and was published by the latter. In 1928 appeared his *Jain Silālekha Samgraha*, Vol. I, published by the M.C. Jain Granthamala, Bombay. Pandit N. R. Premi, the Secretary of that Series, was an admirer of the young Hiralal and always encouraged him in his work. The young scholar, in his turn, regarded Premiji as his guru and guide and evinced great consideration and affection for him. Despite differences of opinion in certain matters he was always respectful towards Pt. J. K. Mukhtar, Pt. Sukhlal Sanghwi and other elderly scholars, and a loving and helping attitude towards his juniors. In 1939, appeared his *Jain Itihās-ki Pūrva Pithikā* and *Hamārā Abhyutthān*. By that time he had already become seriously engaged in editing the voluminous *Dhavalā* commentary of Swami Virasena, written on the canonical *Sūtras* entitled *Saṭ-khaṇḍāgama Siddhānta* which had been compiled by Acharyas Puspadanta and Bhutabali, about the beginning of the Christian era. Owing to the untiring zeal and hard work put in by Professor Hiralal, more than a dozen big volumes of that very important work of the Jainas have seen the light of the day for the first time. The present writer was among the first to study the early volumes of this monumental work of Prof. Hiralalji, and wrote several articles, particularly on the date and place of composition of the *Dhavalā* and its author Swami Virasen, differing materially on several relevant points from the Professor's findings. But, the latter took no ill and continued to be rather more affectionate and friendly, although he probably never agreed with my conclusions. When, about 1955, the Prakrit and Jaina Research Institute was founded at Vaishali (Muzaffarpur, Bihar) with the munificience of Sahu Shanti

Prasad Jain, Prof. Hiralal was appointed its first Director and continued to serve the institution for about ten years. He was so kind as to write to me once to join that Institute as his assistant but I hesitated for a bit and soon after he himself left the Institute. In later years, he held high academic jobs at the Nagpur and Jabalpur Universities.

Prof. Hiralal's greatest achievement, apart from editing and translating the *Dhavalā* commentary and several other ancient Prakrit texts like the *Tiloyapaṇṇati* and *Jambūdvīpaprajñapti Saṅgraha*, is the bringing to light of a number of Apabhramsha books of the Jainas, which he critically edited. He encouraged many of his pupils to undertake research work in the Jaina Apabhramsha literature, and was, perhaps, its greatest populariser in the present century. He was general editor, alongwith Dr. A. N. Upadhye, of the Bharatiya Jnan Pith Cultural Series, the Jivaraja Jain Granthamala Sholapur, the Karanja Apabhramsha Series, as also, for more than 15 years, editor of the *Jaina Siddhānta Bhāskara* and *Jaina Antiquary*.

This doyen of Jaina learning passed away on 13th March, 1973, at Balaghat (M. P.), leaving a lacuna in the field of Jaina studies which seems difficult to fill up. But, his example and dozens of his pupils, we hope, will keep the torch burning and the work left unfinished by him will not suffer from a dearth of devoted workers in the field.

—JYOTI PRASAD JAIN

DR. W. NORMAN BROWN

On April twenty-second, 1975 passed away one of the great Indologists of the present century Dr. W. Norman Brown. A savant as he was Dr. Brown spent his many years in India which was perhaps responsible for his intimate love and devotion for the country and its civilization. His deep interest in Indian history as also in the country's social and religious systems and legacy has emphasised upon the variegated story of a great nation whose *status* may be discovered in an ancient and traditional perspective. In his early years Dr. Brown studied manuscripts and was engaged in teaching English in India. The University of Pennsylvania has its claim over him since 1926. For a long time he was Professor Emeritus of Sanskrit and Chairman Emeritus of the South Asia Regional Studies Department at the University of Pennsylvania. A son of missionaries brought to India at the age of eight Dr. Brown developed his love for Hindu, Buddhist and Jain thoughts and folklore. His genius was strengthened during his study of classical Indian culture at the Johns Hopkins University where he was conferred doctorate in 1926 while working under Maurice Bloomfield. As Ernest Bender observes :

"His subsequent studies and travels there nurtured in the scholar and teacher a deep-rooted appreciation of India's cultural achievement and a sympathy for its national aspirations which formed the treasured legacy he passed on through his lectures and writing to his students, and they to theirs, into a third generation."

Dr. Brown was also responsible for reorganizing the Far Eastern Association into the Association of Asian Studies. He was President of this Association in 1960-61. He was also the first President of the American Institute of Indian Studies founded in 1961. It has been rightly recorded in the Preface of *Indological Studies In Honor of W. Norman Brown* (1962) edited by Earnest Bender :

"The American Oriental Society, for its part, has long looked upon W. Norman Brown as one of its mainstays, an illustrious exponent of the place of the Orient within the total human experience."

We deeply mourn the death of Dr. Brown.

Some of his publications are mentioned below :

(1) *The Pañcatantra in Modern Indian Folklore* (1919).

(2) 'Hindu Stories in American Negro Folklore', *Asia*, August, 1921.

(3) *The Indian and Christian Miracles of Walking on the Water* (1928).

(4) 'Early Svetambara Jaina Miniatures', reprinted from *Indian Art and Letters*, Vol. III, no. I (1929).

(5) 'Early Vaisnava Miniature Paintings from Western India', *Eastern Art*, Vol II (1930).

(6) *Miniature Paintings of the Jaina Kalpa Sūtra* (1934).

(7) *Manuscript Illustrations of the Uttarādhyayana Sūtra* (1941).

(8) 'The Jain Temple Room in the Metropolitan Museum of Art', *Journal of the Indian Society of Oriental Art*, Vol. XVII, (1949).

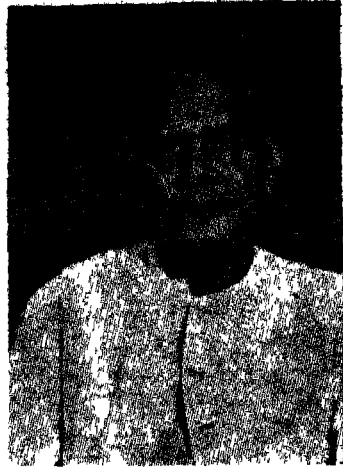
(9) *The Saundaryalahari* or *Flood of Beauty*, Vol 43, The Harvard Oriental Series, Cambridge, Harvard University Press (1958).

(10) *The Vasanta Vilasa*, Vol. 46, American Oriental Society, New Haven, Connecticut (1962).

(11) 'Some Ethical Concepts for the Modern World from Hindu and Buddhist Tradition', *Rabindranath Tagore, A Centenary Volume* (1861-1961), Sahitya Akademi, New Delhi, (1961).

(12) *Man in the Universe* (1966).

(13) *The United States and India, Pakistan, Bangladesh* (1972).

—P. C. Das Gupta

DR. MOTI CHANDRA

At last we have to bear the loss of Dr. Moti Chandra, one of the greatest exponents of Indian art. The world of scholars where his devotees are many was much aggrieved when the news of his death on December 17, 1974 was conveyed. A true professor and an art-historian in a field where the spirit of pioneering is the first concomitant Dr. Moti Chandra has given a new dimension to the study of Indian paintings and sculptures. His interpretations and observations reveal a much awaited comprehension and scholarship so needed in India after Independence. Born on 26th August, 1909 in an eminent family of Hindi writers of Varanasi he completed his study and research in early days with distinction. While he evinced a love for Mughal history his work on Ragamala Paintings completed under guidance of Dr. K. D. B. Codrington was acclaimed for Ph.D. in London in 1933. He was Curator, Art Section, Prince of Wales Museum of Western India from 1937 to 1950. He held the position of its Director since 1950

Well-versed in Sanskrit, Pali, Prakrits, Urdu and Persian Dr. Moti Chandra has left works of ever-lasting value. As Umakant P. Shah has observed :

"He had a deep insight into the techniques as well as styles of Indian Paintings and his early work on *Technique of Mughal Painting*, or his later masterpiece on *Miniature Paintings in Western India* are evidence of the depth of his scholarship in the field." (*Journal of The Oriental Institute*, Baroda, March-June, 1975, p. 468).

The guidance rendered to the Lalit Kala Akademi and to the Museums Association of India by Dr. Moti Chandra was ever replete with love and dedication to the discipline and aesthetics concerned. In fact, the interpretations presented by him in respect of Jain paintintings and other branches of Indian art matched in originality and in reverence with the scintillating analyses of such stalwarts as Coomaraswamy and Rowland. The subjects concerning the vast range of Indian art from ivory, jade, textiles and metal ware to cosmetics, coiffure and paintings virtually came to life under his knowledge and inner comprehension. Having the mastery of a literary genius Dr. Moti Chandra could explain the various traits of Indian art and culture. In him we have seen a loving *acarya* and an adorable fount of knowledge. The vast treasures of the Prince of Wales Museum of India, Bombay, which he organized may be regarded as an everlasting monument to his glory. A scholar with his ceaseless efforts Dr. Moti Chandra has left a history of his own. Here we may recall the following lines from the verse of William Collins :

> "How sleep the brave, who sink to rest
> By all their country's wishes blessed:"

—P. C. Das Gupta

DR. P. B. PANDIT

We are aggrieved to learn that on November 17, 75 passed away, Dr. P. B. Pandit, an eminent authority on linguistics and old Gujarati manuscripts. Born at Valabhi in Saurashtra on 13th June, 1923 his life is a classic example of endeavour and dedication for research Son of Pandit Bechar Das Jivraj Doshi, a notable Prakrit scholar and Shrimati Ajwali Bhan Doshi, Dr. Pandit had his early education at Valabhi and Ahmedabad. After getting his Master's degree in Comparative Philology from Bombay University in 1946 he obtained his Ph.D. in England working under the celebrated philologist Sir Ralph Turner. He also received guidance from Jules Bloch in Paris and returned to India also after working on Phonetics. After either teaching or giving a series of lectures in various colleges and Universities in India and on one occasion spending a year (1955-56) as a Senior Fellow of Yale University, U.S.A., Dr. Pandit was appointed Professor and Head of the Linguistics Department in Delhi University in the year 1966. His papers on phonetics and phonology have been widely acclaimed. By virtue of his genius he was the President of the Linguistics Section of the Indian Oriental Conference held at Gauhati in 1964. He was honoured for his first Gujarati book by the Sahitya Academy Award in 1957 by the late President of India Dr. Zakir Hussain. Apart from joining international seminars abroad he was a visiting Professor of Cornell University, USA. Apart from being a patriot Dr. Pandit was a sincere humanist all along his life.

—P. C. DAS GUPTA

Our Contributors

JAGADISH PRASAD SHARMA, Professor, University of Hawaii, Manoa, U.S.A.

GOURISANKAR DE, Professor and Head of the Department of History, S. C. College, Habra, 24 Parganas.

P. C. DAS GUPTA, Director of Archaeology, West Bengal.

RAMA KANT JAIN, Sahitya Ratna, Tamil Kovid, Lucknow.

B. N. SHARMA, Keeper, National Museum, New Delhi.

T. G. KALGHATGI, Professor and Head of the Department of Jainology and Prakrit, University of Mysore, Mysore.

JYOTI PRASAD JAIN, Retired Professor, Ancient Indian History, Lucknow.

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He who vieweth all creatures as his own self and seeth them all alike and hath stopped all influx of *karma* and is self restrained incurreth no sin.

—LORD MAHAVIRA

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—*Bhagavan Mahavir*

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